THE RAGE FOR GOLD.

DR. TALMAGE FINDS MANY LESSONS IN AARON'S GOLDEN CALF.

The East-clives deffered but for a Short Time, but Millions Have Spffered Since and Millions Ave Bullering New by Their Mad Werehip of Gold.

SHOOKLYN, Nov. 18. - The ambject of discourse obosen by Rev. Dr. Talmage for his first sermen after the national election was one peculiarly appropriate to the money making spirit of the times. It was "The Golden Calf," the text selected being Exo-COS XXXII, CO. "And he took the calf which they had made and burn; it in the fire, and ground it to provder and strewed it upon the water and made the children of Israel

People will have a god of some kind, and they prefer one of their own making. Here come the Israelites, breaking off their golden earnings, the men as well as the women, for in those times there were mascu-The as all as feminine decorations. Where did they get these beautiful gold earrings. coming up as they did from the desert? Oh, they "borrowed" them from the Egylerings are piled up into a pyramid of gile bring beauty. "Any more earrings to bring," says Agrob. None. Fire is kin alled, the earrings are melted and pours into a mold, not of an engle or a way charger, but of a val, the mold cools off, the mold is tak a rway, and the bior is set

upon its four legs, . An alter is burn in from of the shining. calf. Ther the people throw up their arms, and gyrate and shries and dance might. and wersaire. Mosen has been six weeks on Meant Shadrand he comes back and these golden call fancile was the less by patience and he takes the two plates of Stone on wheel were written the Ter Com-mandments and filter than school against a rock that they split all topicus. When a man gets muddle is very spt to brock so the Ten Convenuencess.

Moses nucles in and betakes this call lend read to rows it into a bot five until it is melted all out of shape, and then pulverizes it-not by the modern appliance of nursi nursitic acid, but by the nuclear applian of siter, or by the old fashioned file. makes for the people a most nanseating He takes this pulverized golden endf and throws it in the only brook which ners. The, and the people are compelled to drink of that brook or not drink at all. But they ald not drink all the glittering stuff theory on the surface, Some of it flows on court the surface of the brook river to the sea, and the sea takes it up and bears it to the mouth of all he rivers, and whom the tides set back the remains of this golden call are carriver, and the Thames, and the Clyde, and me Tiber, and men go out and they skim the glittering surface, and they bring it ashore, and they make another golden call end California and Australia break their golden earnings to augment the price struggle all these things are meited to getaer, and while we stand looking and wondering what will come of it, lot we line that the golden call of Israelitish wor

THE MODELS MONAGET. I should service to you't no you spoken of whole construent but of idolators.

will the world's shipping. To has its footon middle there is an inter that the steadness der fiod stopped it, and it decided the Turko-Bassaa contest. One broker in September, Isaa in New York, shouted. "One hundren and sixty town million? and the whole continent shivered golden coll or two rexe has its right from eago, its right back foot in Charleston, its best back foot in New Orleans, and when it shokes itself it shape the world. On, this is a mighty got it a shall call of the

worm's worship.
But every god miles incre its temple. and this goales culf of the text is no ex-ception. Its temple is vasier than St Paul's of the English and St. Peter's of the Italians and the Administra of t Spontagels, and the Parthenon of the Greeks, and the Taj Mains of the Hindoes, and mitthe other cathedra's participather. Its pillars are greeved and fluxed with gold, and its rubbed arches are hover ing gold, and its chandellers are descend ing gold, and its floors are tessellated gol and its vanits are crowned heaps of gold and its spins and domes are souring gold. and its organ pipes are resounding gold. and its penals are tramping gold, and its supposed the head of the temple, as the ers and eyes and ears and hostrils of the malf of gold.

THE CHURLTY OF AVAILOUS Further, every god most have not only in temple, but its alter of sacrifice, and this police out of the text is no exception. Its altar is not made out at stone, as other altains, out out of essenting room nests and firegroof extes, and it is a broad, a long, a innumerable. What does this got care about the groons and struggles of the vic tims before it! With coal, invisible eye it looks on and yet lets them suffer. Of: heaven and earth, what an alter! What a ascritice of body, mitd and soul! physical heal had a great multitude is flung on this successed often. They can not sleep, and they take on oral and mor-

phine and intermented Some of them struggle in a nightmane auddenly rise up shouting, "A chouse size es of real and stock - a who relied and eight and a low. Take it!" until the whole family is affigured, and the speculators fall back to it eir pillows were a rep that I they are now a deal again by a "corner" of a sudden "cas" in something else. Time: nerves gove, their digestion gone, their brain gone, they die. The dergyman comes in wall reads the funeral service. As the applies on the top of the barrel, and Blessed tre she dead who fie in the

Lord -the golden calf gioked them Tar trouble is when men sarritos them-

selves on this after suggested in the text | they not only sacrifice themselves, but | they sacrifice their families. if a man by au fil course is determined to go to pertition, I suppose you will have to let him go: but he auto his wife and children in an equi page that is the amazement of the avenues, and bis drive, lashes the horses into two which sais and the spokes flash in the ann, and the golden headgear of the harness gleams, until Black Calamity takes the bits of the horses and stops them, and ahouts to the fuxurious occupants of the equipage, "Get out." They get out. They get corn. That husband and father flung his family so hard they never got up again. There was the mark on them for life murk of a split hoof-the death dealing boot of the golden calf.

Solomon offered to one sacrifice, on one perasion, twenty-two thousand oxen and one bundred and twenty thousand sheep; but that was a tame sacrifice compared with the multitude of men who are sacrificing themselves on this altar of the golden calf, and sacraficing their families with them. The soldiers of General Havelock in India walked literally acide deep in the blood of the "house of massacre," whose two hundred women and children had been slain by the Sepays; but the blood tip of the excellent torque clear back to mound about this alter of the golden calf the tip of the showl fluxtering out of the flows up to the knee, flows to the girdle. Back of the vehicle everything is paid for flows to the shoulder, flows to the lip. by macos that have been three times to Great God of heaven and earth, have mercyl therea. The golden east has note.

ten years of iniquity have been doubly damast. Choose of velces rejoicing over walling over what they have lost.

The temple of which I speak stands open day and night, and there is the guittering and there is the smalling allias of sacrifica new victims every momentumit, and there egy of the worship rolls on while death grands wan modely and skeleten arm beating time for the charms-"Morel more!

Some people are very much surprised at the above the actions of folk on the Stock exchanges. The actions of folk on the Stock exchanges that no pairs. You may principle take five this kingdom the kingdom to large allowers in the shape of functal trappings. Cor. xx. c. Acts i. 3. 6. iii, 21). what shapping of lings and the three with a gold water of a gold stamping like includes, and swaying current ring; it would be a temptation to to and fro, and rouning one upon another, too print and deafening unnear until the president. Ah, my triend, if we have made this of the exchange strikes with his middet would our god, when we die we will see selves to pieces and yell and gyrate. This dying nomena described himself when he vociferation and gyration of the Stock ex- said, "Fool" tool tools".

know that, but semenow, perhaps by the you are sick, and save you when you do:
assistance of his friends, he takes up this When your parents have breathed their assistance of his triends, he takes up this in it was an ear -essessitive that | off, non by some chemical appliance, or by | mother both, giving you the defense of the It can have the will-pure on Wall arrest on each festioness file, it is priverzed, and one and the counter of the other, and when any the rest one street and street

through the torited window glass and into the street, but the flying population

The cry of "fire!" from the mountein will be answered by the cry of "Fire?" in the plain. The conflueration win burn out from the continent toward theses, and then burn in from the sea toward the land New York and London with one can of the rea section of destruction will go down Toronty-five thousand, miles of confingra The earth will wren their count and round in shroud of flame and Redown to perish. What then will become of your den caif? Whathen so poor as to war . . os Melted as between the upper and the perher milistons of falling mountains and to powder. Dagen down. Moloch down, Suggernant down, Gorden calf

GOD'S JUDGMENTS ARE NIGH. But, my friends, every day is a day of numbered and tool is six the time grind hag to places the golden call. Merchants of Brock yn and New York and London. what is the characteristic of this time in which we live? "Bud," you say. Professional men, what is the containeratio of the times in which we live? "Heal," you say. Though I should be in a america of I centure the opins o that these are the less times we have had, for the reesor that God is teaching the world as never before that old fashioned bonesty is the only thing that will stand. We have learned as never before that Jorgeries will not pay; that the spending of fifty there mand dollars on country scale and a pala tini city residence, when there are therry thousand dollars income, will no pay; that the appropriation of trust funds to our own private speculation will not

We had a great national tumor in the shape of ficultions prosperity. We called is national unlargement. Instead of call ing it enjargement, we might better have called it a swelling. It has been a timor, and flod is cutting it on - has cut it out-and the nation will get well and will come bank to the principles of our fathers and around there, when twice fines made as instead of sixty, and when the appleathe battom of the karrel were just as good a succeanderchief was not half cotton and Lord." Mistake. They did not "die le the la man who were a live dellar coat guid for was mere honored than a man who were a M'er deliar con not paid for.

The gorden call of our day, once one of the text, is very upt to be made out of borrowed gold. These israelites of the text borrowed the earrings of the Egypter of the Egy tians and then melted them into a god That is the way the golden calf is made nowadays. A great many housekeepernot paying for the articles they get, borrow of the grocer, and the baker, and the butcher, and the dry goods seller. Then the re-tailer borrows of the wholesale dealer Then the wholesale dealer borrows of the capitalist, and we borrow and borrow and borrow until the community is divided into two classes those who borrow and those who are borrowed of-and after awhite the capitalist wants his money and be rushes upon the wholesale dealer, and the wholesale dealer wants his money and he rushes upon the retair, and the retailer wants his money and he rushes upon the consumer, and we all go down to-

There is many a man in this day who rides in a carriage and owes the black-smith for the tire, and the wheelwright for the wheel, and the trimmer for the curtain, and the driver for unpaid wages, and the harmes maker for the bridle, and the furrier for the robe, while from the

Still the degracing worship goes on, and the devotees liner, and kies the dust, and cross them solves with the blood of their own saleriation. The judgments of God, like Moses fice. The mass roles of their own shers in the text, will rush in and break up this is runds of clinking silver and clinking was ips and is any let the work go on ungold and the raiting species of the banks and brokers shape and the voices of all the exchange. The separator of the worship is carried by the timal voices of final ship is carried by the timal voices of final teaching and when a man who will whe have just begin to specialty, while not report of his business iniquity, but the deep less rolls and from those who for goes on we may to satisfy his cannibal appetice by devouring widows' houses, shall

LAY UP THEASURE IN BUANCY. But, my friends, if we have made this world our fad, when we come to die we will second and demoli-had. How much of this world are you going to take with you hate the healt Will you have two peaket - one in each side of your shroud? Will you end and your coffin with bonds and norigages and certificates of stock? Ah, not The recrybout that crosses this nation of any one was has never backed in. In Greenwood, our you will have to leave.
What snapping of finger and though and Worm there. It would not be safe for you.

Carr or five times, crying, "Order! order." | our idal ground to pieces by our pillow. And the astonished spectator goes out into and we will have to drink it in bitter re-the fresh air feeling that he has escaped greet for the united apportunities of a lifefrom pandementium. What does it all time. Somewe will be gone. Oh, this is a mean? I will tell you what it means. The desting worder it is a dying world? A man devotees of every heathen temple cut them who had worshiped it all his days, in his What does it all time, soon we will be gone. Oh, this is a

change is all appropriate. This is the worthip of the gedden eath.
PREFORM TREATHER.

I want you to change temples, and to
give up the worship of this unsatisfying
and cruel gol for the service of the Lord. But my text suggests that this worship desus Christ. Here is the gold that will must be broken up, as the behavior of never crumble. Here are securities that Moses in my text indicated. There are will never bul. Here are banks that will those who say that this golden call spoken never break. Here is an altar on which of in my text was hollow, and merely there has been one secrible once for all. Moses could not have carried it. I do not you are in trouble, and soothe you when

golden call, which is an insult to find and last, and the old, wrinkled and trembling die in order to make the will of force (Heb man, and throws it into the fire, and it is hands can no more to put upon your head noticed, and then it comes and and is couled for a blessing, he will be to you father and ishment the purple are compalled to drink | Barlings, you will not kiss them goodley

so on the last day. I know not where the you to come so close this morning that you the will be in, whether in the flattery campar your ames around his neck, white or Central pera, whether at Dronn's bein response will put his arms around bridge of at Bristowick, which rait Shore | your neck, and all the whichway of heaven didd, London of West Pro. Lot it will be | will be holded to let the redeemed lock a very bot blace. All the government securities of the United States and Great ther and returned product locked ingleri-light will carrie product the first blast. All one embrace. Quit worselping the golden the mapey, sales and depositing varies, call, and low this day before him in whose will multi-under the first touch. The sea, presence we must all appear when the will burn like theten, and the simpling world has turned to askes and the scorched will be abandoned force. The method parentment of the sky shall be rolled to gether like an historic seroil.

Tablerentials in Cown-

The danger of malk from rulesculon there is no way of spreading this disease : generally in a city in summer time a through the consumption of milk from emacini all and diseased cows. No other animal is capable of bearing the disease st long without exhibiting evidences of it as the domesticated bovine, and for this reason it is difficult to ascertain the source of inhereulosis in many cases. The normal and this high temperature makes it may hie for her to endure the processes without suffering to kny great extent. It is rarely that the human bemoverature rises much

Danymen therefore often see their cowperforming their functions properly, and yet toleroulosis is present without their wholes. The disease is only ascertained by them when the animal is sick and tallk. The fact is, when tatherculosis de velops so far as to make the cow emacrate there is no danger from the milk, for it entirely direct up and some is given. The danger is from the animals when they con in apparent and health. - Yanker Blade

To make a pretty quilt for baby double two yards of theese cloth, basting a layer of wool between. Turn in the edges, and our them together with fine stitches. Tack in squares or diamonds with any color of worsted, as in a comfortable, and button hole stated the edges all around with applyr of a contrasting shade. Use white, pink or pale blue cheese cloth.-Exchange

Children Cry for Pitcher's Castoria.

When Baby was sick, we gave her Castoria. When she was a Child, she cried for Castoria, When she became Miss, she clung to Castoris, When she had Children, the gave them Castoria.

LESSON VIII, FOURTH QUARTER, IN-TERNATIONAL SERIE. NOV. 20.

Taxt of the Lesson, Acts xiii, 26-43, Memory Verse, 38-Golden Text, Acts xiii, 26-Commentary by the Rev. D.

26 Paul and Barnabas on their first missionary journey having arrived at Antioch in Pisidia are found in the synagogue on the Sabbath day, and being invited to speak Paul begins at the exodiss of Israel from Egypt, and briefly reviews the nation's history up to David, and then passes at once to the seed promised to David, even Jesus, the Saviour of Israel: mentioning John the Baptist and his preaching as the herald of Jesus. lesson opens by his saying that this salvation is specially for Israel.

27. He then testifies that the rulers at Jerusalem, not believing the prophets, although read in the synagogue every Sabbath day, had done just as the propheta had foretold, and condemned their de-liverer to death. See Ps. xxii, 10-18; Isa. Hii, 3, 7, and compare Acts iv, 27, 28,

28. He confirms the threefold testimony (John vviii, 38; vix, 4. He knew no sin. He did no sin. He war by, harmless, undefiled and separate from sinners (H or, 21; I Pet.)i, 22; Heb. vii, 26). Even than to go home with something in his Judas testified that He was an innocent man (Math. xavi), 45, 29. All thimps are known to God from

the beginning (Acts xv, 18), and the Holy Spirit had written beforehand in the Old Testament every detail of the sufferings, death and resurrection of Christ, all of which was interally fulfilled even to the easting lots upon His vesture and His being burked in the tomb of a rich man. by the law of the land be compelled to evel God has sworn to David concerning his what they have made. Charms of voices change his narround for Sing Sing. Let the seed that He would establish the throne of minutes,—Utica Observer, walling over what they have lost. golden calf persh! Lis kingdom for ever (H. Sam. vii, 12, 13),

Isalah also had said that the Wonderful marks?" Counselor should have His kingdom established upon the throne of David forever (Isa, ix, 6, 7). But this implied an immortal man, a man because he would he Dava's seed, immercal because he to-

31. The witnesses to His resurrection were very many, not less than 500, and He was seen ten times at least during a period of forty days, and was always speaking o to Israel at his coming again in glory (I

"We declare unto you glad tidings." The Gospel is always glad tidings, whether be the Gospel of the grace of God or the Gospel of the glory of God (Acts xx, 24; I Tim. i, tt, R. V.), and when received it invariably makes glad those who receive it. It is a high honor to be privileged to declare these glad tidings, and yet this honor is finely conferred upon every believer (Acts viil, I, 4; Hev. xxii, 17)

By The New Testament opens with the statement that it is about Jesus Christ, the son of David the son of Abraham, in plying that ail that was promised to both David and Abraham will be unde good to and in Jesus Christ. All the promises of God in Him are yea, and in Him amen (II Cor. i. 29). The resurrection of Christ is the pleage of the fulfillment of every

34. Having quoted Ps. ii, 7, as referring to the resurrection of Christ, he now quotes Isa, Iv. a, as referring to the same great event. If those who make wills could live to see them executed there would not be so much breaking of wills but the one who tankes the will must first In. 16, 17). Jesus died, but Jesus is alive forevermore, having all power, and will provides in its will (Rev. i, 18). 35. Yes another quotation does Paul

make in this sermon, and all to prove that Jesus was theore speken of in the prophets ary sormore of today are the discourses of Peter and Paul and Stephen 36. David could not have written of him

self in Ps. xvi, for his body saw corrup tion, and although some say that Jesus is now on David's throne in heaven, they fail to tell us where it is written that David ever had a throne in heaven, and seem to forget that it is written "David is not as-cended into the heavens" (Acts ii, 34).

37. "But He, whom God raised again, saw no corruption." His life was not taken from Him, but He laid it down of His own record and by his own power He took it again (John x, 18). This is our Redesmer, the Great Head of the church, the King of Israel and King of nations and to us who are in Him will be give im mortal, incorruptible boties like His own of Cor xx 58 Phil 11 20 21.

88. In order to enjoy tuis redemption and share His glory we must first obtain the forgiveness of sins. This is true of Jew or Gentlie, individual or nation. Sin is the great barrier between man and God (Isa. lix, 2), but Jesus has stepped in between, and the Lord bath laid on Him the iniquity of us all (Isa, lill, 6).

39, Fully has He made atonement, and freely does he offer to every believer all the benefits of that great redemption. believeth (Rom. viii, 3, 4; x, 4; iii, 24). Justifled is more than forgiveness; it is such a destroying of the record that was against us that there is nothing left of it (Col.

40, 41. These verses are from Isa. xxix. 16, Hab. i. 5. In connection with statements to this effect that God is of purereyes than to behold evil and cannot look on iniquity, and that he was the hearts of those who draw near with their mouth and honor him with their lips, while they have more respect for men than for Him. A salvation so fully provided and so freely offered must be honestly received with true penf tence and humility, or it would be better or us never to have heard than to have heard it and made light of it or despised it 42. The Gospel of the grace of God eiways makes people want to hear more c it. It is never old or unattractive. It is s own good news for the soul of man and finds a response in the heart. It makes people forget the inclemency of the weathand the weariness of the body and

brings them together to hear more.
45. "Continue in the grace of God." This But what's the use uv talkin? I say as say is a summary of the advice of the apostles to the new converts, and it is the best posaside all thoughts of our own goodness, and keeps us hamble and grateful at the feet of Jesus. See Rom. iii, 24; v, 2; Eph. ii, 8, 1 Tim. 1, 14; I Cor. xv. 10.

There is still burning in India a sacred fire that was lighted by the Parsons twelve centuries ago. The fire is fed with sandal and other fragrant woods, and is replen-Ished five times a day.

CHIPPER CHESTNUTS.

First Reporter-Charley is what I call a first rate newspaper man. He always represents things just as they are. Second ditto-But he isn't good for anything when it comes to representing things as they are not .- Boston Transcript.

There was an old lady in New England once who was went to say that she "never felt so happy as when she could sit right flown in all her misery and enjoy it." same lugubrious old female, when she was told that there was no such thing as eternal punishment, no literal hell, expressed her disgust, saying she "had hoped for better things,"-Seattle Post-Intelligencer. "How would you like to be thrashed as I am?" complained the wheat to the corn,

'I would a good deal rather be thrashed than have my ears pulled," answered the corn.-Life. He-Well, how are you progressing in your French? She-All right till I at-

tempt to think in French; then I have to ask some one else what I mean,—Boston Beacon. Sire-Really, I don't understand what you can see in me to admire. He-That's what everybody says. Funny, isn't it?-Boston Transcript.

Dunn-Browne-I should like to feel that when I die I leave the world better than I of Pilate that there was no fault in Jesus | found it. Jackson-My dear fellow, I am

> than to go home with something in his mind he wants to sould about and find company there and he obliged to act agree-"What puzzles me," said Mrs. Briegs,

"Is how these summer girls get engaged so many times if there are no young men the at the resorts."-Life. The man who first said that talk was cheap never paid two dollars for attempt-

"But Got raised Him from the dead," ing to talk over the telephone line from London to Paris for the space of three "What were her father's closing re-

"I could not hear them. I was on the wrong side of the door."-Boston Gazette,

Mr. Lurker-Excuse me, Miss Snapper, but I have long sought this opportunity Miss Snapper-Never mind the preamble, Mr. Lurker. Bun right in and ask He's been expecting this would come for the last two years, -Boston Courier.

She (doubtingly)-You say you are peor. What, pray, is your peculiarity? Mabel, I am the only man in the world who ever loved you as much as I do. A Chicago literary club recently debated

the question, "Was the inventor of the barbed wire fence a barbarian?" It is safe to say that everybody took sides and nobody got on the fence,-St. Paul Globe,

Miss Prim (at the short skirt theatrical performance)—isn't it disgraceful? Jack Bowser—Dreadful! Do you know it reminds me of last summer at the shore!-Boston Transcript.

"My neighbor tied a knot in my horse's tail, and I want ter hab de law on him,"

said Si Jackson, a Texas com, to Lawyer "Hand over five dollars," said the lawyer. Si did so cheerfully,

Having got the money, the lawyer said calmly, putting it in his pocket: "My advice to you, my colored friend, is now to go and untie that knot in your



Penelope-Going Into business? Choily-No: father thinks I'm too much of an ass. I'm going into society.-Life,

How Salty Win Out. Used to think that luck wuz luck and nothin It made no diff rence how or when or where or

why it struck; But sev'ral years ago I changt my mind, an that buck's a kind uv science-same as any other game; It happened out in Denver in the spring of Salty teched a humpback an win out ten.

Salty was a printer in the good ole Tribune An natural-like he fell into the good ole Trib-So every Sunday events he would sit into the

Which in this crowd of thoroughbreds I think I need not name. An there he'd sit until he rose, an when he Invariably less wealth about his person than

law cannot save, but Christ is the end of the law for righteensuces to every one that believeth (Rom. viii. 5, 4; 2, 4; iii. 24). Just Occurred the tidle wave that put ele Salty out

He win on deace an ace an jack-he win on king an queen -Cliff-Bill allowed the like uv how he win wuz hever seem!
An how he done it was revealed to all us fel-

He said he teched a humpback to win out ten. There must be somethin in it, for he never win An when he told the crowd about the hump-

back, how they sword!
For every sport allows it is a losin game to Agin the science of a man who's teched a hump I'r luck: An there is no denyin luck was nowhere in it

Salty teched a humpback an win out ten. I've had queer dreams, an seen queer things, an alica tried to do
The thing that lock apparently intended f'r

Cats, funerils, cripples, beggars have I treated with regard. An charity subscriptions have hit me powerful

Again, You've got to tech a humpback to win out ten! sible advice for every believer. It sets So, though I need to think that back was imply, Physicow

That tuck, for luck, agin a hump abu't nowhere in it now!
An, though I can't explain the whysen where. torus I maintain
There must be somethin in it when the tip's so
straight an plain.
For I was there an eccu it, an got fall with
suits when

laity teched a humpback an win out ten!
-kugene Field in Chicago News-Record.



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Fig. 500 and or Fig. 1.

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